

The Christian Herald.

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Miscellany.

BIOGRAPHY OF PETER PAYNE.

Translated for the Christian Herald.

FROM THE "ARCHIVES DU CHRISTIANISME," FOR JUNE, 1821.

MANY nations of Europe have been frequently reproached, and certainly not without some foundation, that they neglect paying a just homage to the memory of those of their secondary reformers, whose efforts were made at a very remote period. It is a remarkable fact, and one which proves that at no time has the liberty of examination been entirely extinguished in the heart, that it was not only when Wickliffe elevated his voice, that the apostles of the gospel were found, but even in the eighth century. Alcuin and Bede had manifested principles very superior to the opinions of their time.

We shall briefly notice the principal circumstances in the history of two reformers, who have been almost entirely neglected by Ecclesiastical writers, but who, notwithstanding, are well worthy a place among those who have best served the cause of religion.

PETER PAYNE (generally known out of his own country by the name of the "Englishman") was born in England, and was a disciple of Wickliffe in the latter end of the 14th century. He was principally distinguished by the part that he took in the conferences and dissertations of his time, particularly against Peter Waldensis, the champion of popery, and the adversary of the Wickliffites. Payne silenced him in a celebrated discussion upon pilgrimages, relics and the eucharist. This triumph occasioned so much noise, that Payne was compelled to leave the university, and take refuge in Bohemia. Here also he carried the works and doctrines of Wickliffe. He resided in Prague, and was constantly employed in making known his opinions, with the least possible publicity in the university of that city. They were received with transport by John Huss, Procopo, and Ziska, the Bohemian general. By this courageous conduct, he attracted, both against his principles and person, the persecution of the Archbishop of Prague, who gave the most formal orders to destroy and burn all the works of Wickliffe. About two hundred volumes were collected, which were consumed upon a pile. It is stated that all these works were beautiful copies, ornamented with plates and gilt, from whence it was conjectured that they had belonged to some of the most noble families of Bohemia. Wickliffe's writings had been preserved with so much care, that a bishop wrote from London to Prague, that he had succeeded in collecting two very large volumes of them, equal in size to those of St. Augustine. In spite

of the fury of the clergy against these pious works, Payne published many other writings of the reformer, which were welcomed with enthusiasm by John Huss, Jerome of Prague, and the members of the university. In the meanwhile Payne had numerous conferences with Pzribram, who had been a Hussite, but finally had abjured the principles of the gospel to enter into the catholic church. Here follows the description that this zealous defender of the papal power gives of Wickliffe and Payne.—(*"Ce sont deux têtes dans le même bonnet."*) "They are two heads under the same covering, fully coinciding one with the other; the disciple is precisely like the master."

If we may believe Cochleus, a papal historian, Payne had the worst of it in the discussion which we have before noticed; but the Hussite historian that Cochleus cites for his authority, gives, on the contrary, all the advantage to Payne. In whatsoever manner the affair may have resulted, it is not less true that the concessions made by the papists at the close of these disputes, especially when we consider how self-opinionated they were, prove that the event of these discussions was certainly favourable to the reformer; they were convinced that they could bestow no injurious qualifications upon the partisans of the new doctrine, that they could not call either Huss, Wickliffe, Jerome, or Jacob of Misa, heretics, but that they could all live in concord. Payne was chosen as the arbiter at the conferences in Prague and Tabor, and he decided in favour of the first-mentioned city. He assisted in the council of Bale, in 1432, where he explained and publicly defended the opinions of John Huss. We ought, moreover, to remark the debate in which he took a part, and which existed during three days, wherein he defended that it was not proper, according to the gospel, for a church to possess temporalities. Cochleus speaks of him as a man of great knowledge and piety, and says, that he had the power of illumining the most obscure passages in the writings of Wickliffe. The time of his death is uncertain.

HINTS FOR PROMOTING A REVIVAL OF RELIGION.

IN the *Appendix* to Mr. WILSON'S excellent Funeral Sermons for the late Mr. SCOTT, there are "Hints for promoting a revival of Religion," from a discourse, taken in short hand, on Rom. xv. 29—from which we beg leave to make what we consider as a most important extract. After explaining the preacher's views of the nature of the Gospel, Mr. Scott shows what it is for a minister to "come in the fulness of the blessing of the Gospel"—namely, with great success in the conversion of souls. "If all my parish were converted, (says the preacher,) and there were only one left in its sins, I would have a struggle with the devil for that one." Mr. S. next inquires into the reasons why the Gospel is not attended among us with this "fulness of blessing;"—and this brings us to the suggestions, which we wish especially to recommend to the attention of our readers.

Evangelical Magazine.

WE may inquire whether our modern preachers of the Gospel do so prominently hold out the peculiarities of christianity as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the Gospel of Christ as the ministration of life in the other; whether they warn sinners, like John Baptist, not to trust in any outward forms, and then point out to them the Lamb

of God ; whether Christ crucified is the great subject of their instructions ; whether they say with St. Paul, " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Many persons who are said to preach the Gospel, may have exhibited Christ in the picture ; but the question is, whether the Saviour has not been rather in the back ground ; whether they have not been ashamed of bringing him fully forward ; whether they have not hidden and covered something of Christ and his cross.

It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power, in the work of conversion ; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry ! Matters are more promising in this respect now than they were twenty years back ; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men ; but when we have done all, it is the Spirit of God who alone can quicken the dead and enlighten the blind ; and if we depend not on him, we shall not, we cannot succeed.

Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, " The blessing must come from God ; I can do nothing of myself, and therefore I will do nothing at all." This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him ! A great deal of Gospel truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness ; we have no idea of it ; it does not enter our minds. Can we wonder, then, that the Lord says to us, " According to thy faith be it unto thee !" But the Apostles went forth and expected, and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented ; instead of examining their ministry and their whole conduct, and saying, " Show me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation ; I have a good income ; the people are obliging ; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net, and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing ; but nothing must satisfy us but the conversion of sinners.

Our faithfulness and earnestness are more in the pulpit than in the

closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fullness of the blessing of the Gospel of Christ.

There is a want of that holy, heavenly temper, and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, "I have coveted no man's silver, or gold, or apparel?" Can we say, "Ye know how holily and justly, and unblameably we behaved ourselves among you that believe?" Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God, heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, "All seek their own, none the things that are Jesus Christ's?" Are we not fishers of ease, fame, money, rather than fishers of men?"

THE ORPHAN BOY.

To the Editor of the Christian Herald.

SIR,—Reading in your first number for the current year, "*a fact*," entitled "*The Orphan*," brought forcibly to my mind another orphan boy, with whom I have been intimately acquainted, and in whose history the hand of the Lord was not less visibly manifest. Should you consider this history of sufficient interest to be worthy a place in your miscellany, you are at liberty to insert it.

L. T.

THE subject of our narrative, from his earliest infancy, seemed marked by Providence as a child of sorrow. No kind paternal voice directed his childish footsteps. For a little moment his pious mother was spared to instruct him in the way to heaven, and then she too fell asleep. Here let it be remarked, for the encouragement of such mothers, that the infant boy never forgot her lessons of instruction. Often when there was no kind hand to wipe away the orphan's tears—no soothing voice of friendship to heal his broken heart—often would he reflect on what she had taught him, and solace his bitter moanings, by the thought that his mother was a Christian, and had gone to heaven; and that if he became one too, they should meet again. "From that period," he used to say, "whenever I heard that a friend or acquaintance was dead, the question instantly arose, was he—was she a *Christian*?" And if to his inquiry was given an affirmative reply, he could find nothing to excite one tear—to call forth one regret. "Yes," said he, "even in my boyish days, I felt that for the Christian it was *'gain to die*." But, to return—with an ardent thirst for intellectual knowledge, he was now thrown entirely dependent upon a selfish world. His active and buoyant spirit was continually repressed—yet he was not idle. He seized and read with avidity every thing which came in his way. To have devoted all his time

to this favourite pursuit would completely have met his ideas of happiness.—Alas ! neither fortune nor patronage was his ; and many a year of cold indifference rolled over his head, ere he saw, even in distant prospect, the accomplishment of his wishes. At length the Spirit of God, with all its kindly influences, was shed down upon his heart. His conscience was awakened, and the trembling sinner brought to cast himself upon the blessed Saviour. From this moment “ old things were done away, and all things became new.” Child of sorrow as he was, he felt himself to be a child of mercy ; and in view of what God had graciously done for him, he dared not so much as to name his afflictions. Peculiar, and heavy, and rankling as they were, he could now view them as the chastisements of a Father’s hand ; while he only asked, “ Lord, what wilt *thou* have me to do ?”

At this time a coincidence of circumstances made his character more widely known. He changed his place of residence, and friends were raised up, the duration of whose munificence and patronage were only measured by the actual accomplishment of their utmost wishes. Would that every orphan youth might find such friends. And, were it not for throwing a veil over the real subject of this story, there are names which should be mentioned here, to perpetuate the deeds which they have done—names which will be loved and revered, at least *by one*, till the sods of the valley press the hand which thus feebly proclaims their worth to others. The bounties of these men of God were bestowed with a judicious hand. Their works and labours of love on behalf of the orphan youth, exhibited one continuous scene of active and benevolent operations. It was not merely that they bestowed of their silver and gold. Their hospitable tables—their affectionate interest—their kindly advice—their well-directed counsels—and, above all, their fervent and persevering prayers—it was these which enhanced beyond expression the value of their gifts, and which held out no ordinary promise of ultimate success.

It has been hinted, that they lived to see the accomplishment of their utmost wishes.—Yes, the object of their munificence applied himself with great zeal and industry to classical learning—received the honours of college—and after a course of theological study, attained the object, which, to use his own words, “ had long been the paramount wish of his heart—an induction into the ministerial office.”

His piety was active and diffusive ; and the new duties which now devolved upon him completely filled his soul. In a short time he received ordination, and became the beloved shepherd of a beloved people. Thus was this sacred, hallowed charity rewarded, by Him, who says, that even “ a cup of cold water” given to a disciple in *His* name shall not lose its reward. They asked—they desired no more, than to see the object of their bounty and their prayers, where the Great Head of the Church had now seen fit to place him.—And yet a reward awaits them in that city, whither their young friend has already gone—for here the truth must be told, that he is no longer an inhabitant of earth ! He lived just to enter upon his labours—to see almost within his grasp every thing to make life desirable—every thing that could attach a minister to earth.—Yes, and he lived to hold out a prospect of usefulness in the Church of God, on which his patrons and friends delighted to gaze—

and while they gazed with wondering and admiring eye, the Lord took him, as we trust, to himself in Heaven.

His sun set with a glory, and a splendour, which the pen cannot portray.—He watched the progress of his disease without a murmur—and went down to the grave with a holy peace—a heavenly triumph. The morning of his ministerial career was emphatically “a morning without clouds.”—In his domestic anticipations he would often say, “there is nothing left for me to desire;” yet at the command of his Heavenly Father, he most cheerfully and unreservedly resigned them all. When under the heaviest pressure of his lingering disease, he delighted to trace the hand of that Providence which had carried him all the way in life; and the review ever seemed to operate some *new* practical effect upon his heart. A few days previous to his death he was heard to say, “Never, I believe, did an orphan child find *so many*, and *so precious* friends.”—“Surely I will bless the Lord with my whole heart, for He has been gracious unto me”—“He has, indeed, seen fit to make me the subject of peculiar and heavy afflictions; yet they must not be so much as named: for I have experienced from my boyhood to this day, one continued series of His richest blessings.”

Thus terminated a life, in the commencement of which there appeared no bright ray to illumine the dark and saddening prospects. The orphan boy, whose “cradle” was literally “a couch of care,” has left behind him a blessed testimony that he now lives and reigns a pure spirit in the paradise of God. How honoured will those be who took him by the hand in the days of his affliction, and helped him forward in the attainment of his great object, when they shall meet him at the right hand of *his* Father, and *their* Father—of *his* God, and *their* God.

For the Christian Herald.

SUNDAY SCHOOLS.

IF “the children of the present age, are the hope of the age to come,” those who direct their earliest years, are intrusted with a charge immeasurably responsible.

From the highest to the lowest rank in life their influence will soon be felt over a widely extended population, and the morals of society at large will receive their stamp from the character of this new community.

Impressed with the magnitude of this subject, the Christian and the philanthropist have combined their efforts, and already accomplished much to benefit the world. Our present object is not to enumerate the various means which they have used to bring about so desirable an end; but if it were, we would place *first* and *foremost* in the rank, *Sunday Schools*. These blessed institutions are pre-eminently the theatre for active and vigorous exertions. Here the Christian may continually labour and pray in a “field white unto the harvest.” The energies of his mind and the affections of his heart, will find ample scope for their united influence. It is not merely a *Sunday* labour, which he can lay aside and forget through the week, and resume again when the sacred day returns: it must enter deeply into all his thoughts, and feelings, and actions; nor has he any right to expect a blessing, unless morning and

evening he bears his little flock on his heart to the throne of grace, and leaves them with himself in the hands of God. It is not in the ordinary course of Providence to grant a blessing when it is never sought; and well may Sunday teachers tremble in view of their remissness in this Christian duty. Let them *all* be what they ought to be—let them *together* labour day and night with *zeal*, and *wisdom*, and *prudence*; and to these labours let them unite the constant persevering prayer of faith, and we may believe a new and glorious day will at once be opened on Sunday schools. But in rearing this spiritual building we must all be of *one heart*, and *one mind*. A Sunday school “divided against itself cannot stand.” Here, if in any enterprise, there must be unison of feeling, and unison of effort. The teachers of every school must know each other in their associated capacity. By familiarity and frequency of intercourse their different opinions will grow less and less distinct, till they come at length with united heart and voice to put the inquiry—“how can we best promote the general good?”—and when thus assimilated, they can go on, *together* or *apart*, and work in the *one* cause—feeling but *one* spirit, and pursuing *one* undivided object. For want of this union, much time and much effort are often lost. What *one* would gladly do, he cannot achieve *alone*; and what another has successfully struggled to accomplish, is perhaps more than undone by a third. And perhaps, too, in the main, they all mean to do right; but they are ignorant of the cause in which they are embarked, and ignorant of each other; and while they remain so, what can be expected but weakness and division? The result is inevitable. There is no alternative but to make a common cause; to set about devising ways and means for improving their own hearts, and for gaining the attentions and affections of their children. And when this is done, may we not hope to find an interest excited in their infant bosoms which shall be continually progressive—a way prepared for pressing home upon their hearts that divine truth, which alone can make them wise unto eternal life?

Is there not reason to fear that Sunday school teachers often lose sight of their great object? They go through the usual routine of lessons without comment, and appear satisfied with a mere *summing up of texts* and *answers*; forgetting that they should labour most of all to make these children *Christians*. Because “God alone giveth the increase,” we must not neglect to “plant” and “water.” *To-day* he condescends to employ *us* in these nurseries of His church—*to-morrow* our places may be filled by others. This we know, that *whatsoever our hands find to do, we must do with our might*: and if we are diligent and faithful—of *one mind*, and *one spirit*; if we come daily before *our Father*, and *their Father*, seeking of *Him* the blessing that we need, and humbly relying upon the riches of *His* grace, who can tell that even *our eyes* may not every week be greeted by the blessed and glorious news of *a revival in Sunday schools*.

A TEACHER.

CITY AFFAIRS.—NECESSITY OF A GENERAL APPLICATION OF THE LOCAL SYSTEM.

IT affords us pleasure to reciprocate with our brethren of the (*London*) *Home Missionary Magazine* every possible aid which our respective works afford to direct the attention of the christian public to DOMESTIC HEATHEN. If we have furnished them with any useful hints on this subject, as we may conclude we have, it gives us pleasure ; and equal pleasure to derive from their labours some that we may find profitable for our own contemplation.

A writer in the work above alluded to, says, "with regard to Foreign Missions, it has long been a conviction on my own mind, that 'these ye ought to have done.' I would therefore aid their progress with all my heart and soul ; but the idea forced itself upon my attention with equal power, '*and not leave the other (Home Missions) undone.*'" "The usual topics insisted upon to excite zeal and liberality to Foreign Missions for heathen, are, that the people are ignorant, false, thieves, fornicators, adulterers, cruel, malignant ; or, to sum up all, that they are exactly what they were in the days of Paul, Rom. i. 29-32." Now, let us look at New-York, especially in the neighbourhood of Banker-street, Walnut-street, Corlaer's Hook, Stag-town, Manhattan Island, Collect and Augustus-streets, Catherine-Lane, Theatre Alley, and of districts in the northwest part of the city, and of the more refined haunts of wickedness, and dens of iniquity, in various parts of our city. In these districts, we are free to assert, may be found every species of vice and abomination ; and if they have not gods of wood and stone, they have passions to which they bow with as much ignorance and depravity as the very worst cast of Foreign Heathen. *Here* we have streets abounding every night with preconcerted groupes of thieves and prostitutes. Frequently the newspapers contain accounts of persons decoyed and ruined. *Here* are squares, courts, lanes, and alleys, where persons obtain a living by regularly seducing and training up the very youngest persons of both sexes to robbery and prostitution. *Here* are public-houses, ball-rooms, club-houses, coffee-houses and brothels, that we can challenge the whole world to prove, will equal, if not exceed, all the herds of guilt, wretchedness and crime, that ever met together in the worst temples of the Heathen, or in the worship of Venus, or Bacchus, in the most abandoned ages of pagan ignorance and immorality. *Here*, the mass of the people fall down and worship the god of this world, or the gold, and the fashions of this world, in every shape and form. *Here* we might proceed *ad infinitum*—but we forbear. Why, why, we would ask, is not a mission to the New-York heathen "more generally attempted ? we see the editors of newspapers are daily crying out about the comparative *inefficiency* of the police, of prisons, &c. Why not, then, make trial more generally of THE GOSPEL ?" We are not to be taunted with the stale cry "there are churches and meetings enough in New-York—let the people go to them." "Are the advocates of this argument not yet awake to common sense and common observation ? If not, we would inquire, are our city heathen likely to visit those places, except for gratifying some idle curiosity, or picking pockets, or making assignations ?"

"We boast of our privileges, and we live in our own world foolishly

imagining that all New-York sees what we see, and knows what we know; whereas, our next door neighbour never heard of all our mighty efforts, but by some vague, random report, or a momentary glance at a placard; and he has some confused idea that *Methodism* is increasing, while he holds quite the same opinion of crime and misery, and of the latter he is more confidently certain from what he sees and knows in the general world through which he moves.

"We have long thought, that the ingathering of regenerate souls to Christ, is by no means so great in New-York, as the noise and glare of new Meetings, and Societies, and Aniversaries would seem to hold forth.

"New Societies have invited friends, and money, for all which their anniversaries promise such public praise, as is flattering to human nature, and so gratifying to the darling lust of pride, (man's easily besetting sin,) that many would give dollars, and work hard, to obtain those envied distinctions. Hence, multitudes subscribe to, and advocate Bible and Missionary Societies, who, in all probability, will die without the least spiritual interest in the solemn promises of the Bible, or the Divine object of all Missions, the Lord Jesus Christ. A profession of religion is fashionable, and the quick round of public meetings, with the perpetual bustle of public exertions, tends so much to please and keep up the animal spirits, that many ladies in our city now make their appointments, and post away to the anniversary and the public meetings with exactly the same feelings of pleasure and gratification that they would have possessed in flocking to the ball-room, or the theatre, had they lived 30 years ago, or had they fallen into other connexions who had not yet entered the whirl of mere profession.

"These, and a thousand more causes, might be adduced, to account for the increase of hearers to a Gospel ministry in the city; but we do really doubt whether any very large accession has been made, of late years, to the church of Christ, his mystical body, the fulness of him that filleth all in all.

"Solitary instances of conversion have taken place; but nothing, we apprehend, to the raised expectations of many, and the general appearance of things altogether. To be sure, New-York looks well in the month of May, when the Country pours its thousands into the metropolis, and the lazy, the luke-warm, and the gay of all congregations flock to some two or three appointed places of worship; but let an indifferent person take a walk through New-York on a Sabbath morning or afternoon, and he will find many empty pews in the morning, many sleepy congregations in the afternoon, or many meetings shut up at that time, or wholly closed in the evening, while the most opulent have heard *one sermon*, and drive off to their country houses.

"Thus, between the amazing augmentation of crime on the one hand, and the comparative indifference on the other, New-York, we fear, is not most eminent for the ingathering of precious souls to Christ Jesus. Some other methods must be tried if we wish to evangelize the metropolis;" and, in our opinion, the LOCAL SYSTEM should be adopted by every friend to the Redeemer, in our city, who has time and qualifications to visit *one district*, should that district comprise no more than the inhabitants of one solitary house, where the family altar has not been erected.

Intelligence.

ENGLAND.—AFRICAN AND ASIATIC SOCIETY.

THE Annual General Meeting of this Society was held at Free-Masons' Hall, on Friday, June the 29th, W. Wilberforce, Esq, M. P. President, in the chair. Previous to the business of the meeting being entered upon, upwards of 200 of the sable tribe were regaled in an adjoining room with a good plain dinner, and were then introduced to the company. The report was read by the Rev. C. Beuthin. It stated the vast increase of objects, and adverted to the success which had attended the Society's efforts, in the happy deaths of several of the poor creatures who had been brought to a knowledge of the truth by their means, as also of the many children who have been usefully employed in reading the Bible to their parents. The motions were moved and seconded by the Hon. and Rev. Gerard Noel, Rev. W. Gurney, Rev. Messrs. Faulkner, J. Thomas, J. K. Foster; and by Capt. Gordon, R. N. Lieut. Gordon, R. N.; Z. Macaulay, W. H. Trant, Geo. Brooks, Gordon Forbes, Esqrs. &c. Mr. Wilberforce introduced Sir Charles M'Carthy to the meeting, who warmly commended its object. We lament that the Report stated the Society to be in debt 200*l.* without any funds whatever to rely upon. It was resolved, with a view to render the object of the Society more generally understood, that for the future it be denominated, "The Society for the Relief and Instruction of Poor Africans and Asiatics, resident in London and its Vicinity." The benevolent objects of this Society may be forwarded, by transmitting subscriptions to the Treasurers, Z. Macaulay and G. Brookes, Esqrs. or their bankers.

SCOTLAND.—JEWS' SOCIETY.

IN our last we noticed the Domestic Proceedings of the London Society for promoting Christianity among the Jews, as detailed in the thirteenth Report. We now proceed to their exertions in Scotland, Ireland, &c.

"The Rev. L. Richmond kindly renewed his visit to several parts of the North of England; and proceeded into *Scotland*—affording your committee an opportunity of once more testifying their grateful sense of the liberality and kindness which has uniformly been shown to the Society by their Northern friends. Mr. Richmond extended his tour into many parts of the Highlands, and into some of the Islands; and was every where gladdened with the demonstrations of true Christian feeling in behalf of the lost sheep of the house of Israel. He was made the medium of communicating several liberal contributions to the funds of the Society (chiefly those for Jewish Schools and for the Hebrew Testament) from various religious Associations, and from schools, in different parts of Scotland. The very mention of these carries with it so honourable a testimony to Scottish benevolence and liberality that it is with reluctance we omit particularizing some of the contributions thus imparted."

IRELAND.—JEWS' SOCIETY.

“To the zealous exertions of the Society's friends in *Ireland*, it has on former occasions been the pleasing duty of your committee to advert. And to what they have before said they cannot now add more, than that the sanguine anticipations of effectual co-operation, which they formed, from the revival of the cause in that island, in behalf of the Jews, have been abundantly realized by the event. The warmest sensibilities of that generous people seem to have been called forth in full exercise towards the scattered descendants of Abraham—whilst their vigorous understandings appear to have embraced, as if by an intuitive perception, the magnitude and interest of the Jewish cause, in its bearings not only on that unhappy race itself, but on the whole Gentile world.”

RELIGIOUS TRACT AND BOOK SOCIETY.

Seventh Annual Report.

THERE is a remark in the Fourteenth Report of the “Commissioners of Education in Ireland,” appointed by parliament, which will not inaptly be incorporated in our notice of the proceedings of the Seventh year. With reference to the poverty of the people, they truly and forcibly say, that it “produces effects, if possible, still worse, by incapacitating them from purchasing such books as are fit for children to read; whence it frequently happens, that, instead of being improved by religious and moral instruction, their minds are corrupted by books calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissention.” The people WILL read and WILL think: the *only* question that now remains for their Governors is, how to lead them to read such books as shall accustom them to think justly.” If it is *now* ascertained that the Irish people “will read, and will think,” and that it should be the business of their Rulers to place in their hands moral and religious books, it is intelligence which will most assuredly rejoice the hearts of American Freemen and more especially American Christians. We shall now give a brief summary of the Report before us; and first of the

State of the Funds.

The Receipts of the year have been 2662*l.* 5*s.* 3 1-2*d.*; of which 655*l.* 14*s.* 2*d.* was on account of Books and Tracts, the remainder consisting of Contributions and Legacies. These Legacies were two—one of 700*l.* being part of a bequest of the late Sir G. King, by Archdeacon Digby; and the other, of 100*l.* from the late Secretary of the Society, Richard E. Digby, Esq. Of the Contributions, the London Auxiliary supplied 560*l.* 12*s.* 3*d.* and friends in Scotland 222*l.* 13*s.* 5 1-2*d.*

The Expenditure has amounted to 2681*l.* 9*s.* 8*d.* of which somewhat more than half has been occasioned by the purchase and printing of an extensive stock of Books and Tracts.

The sums here stated are all in Irish Currency.

Issues of Tracts and Books.

The number of Books issued has been 8244, and that of Tracts 103,427.

The retail sale is carried on by an Auxiliary Society formed in Dublin; which has opened, for that purpose, eight Depositories, in different parts of the city.

Importance of Depositories and Lending Libraries.

Your Committee feel authorized to indulge the persuasion, that, wherever Schools for religious instruction, especially Sunday Schools, are adopted, the establishment of Lending Libraries and Depositories for the sale of Books will be found most useful auxiliaries. They would here take the opportunity of recommending what appears to them an admirable Institution, the "Itinerating Village Library," which has been established in East Lothian, in Scotland, with much success. In the detail of this measure, which has been communicated to your Committee, they find that in Haddington there is one Library of 200 volumes; and in eight adjoining Village Libraries, 400 volumes. Thus the Books are brought into full circulation; and, visiting village after village in succession, they are the more generally and eagerly perused. They would earnestly recommend the trial of this simple but apparently admirable institution.

What might not be expected from the system of religious education, now spreading so rapidly among us, if it were thus followed up by an extensive collection of well-chosen Books and Tracts; furnishing the lower classes of society with a continued succession of interesting and instructive reading, calculated to lead them to an acquaintance with Scripture Truth, and to impress on their minds its great importance. It is surely the duty of every advocate for education, to endeavour thus to secure and perpetuate its blessings; by providing an ample supply of the materials for useful reading, and by displacing as much as possible those pernicious publications which now tend to pervert the public mind.

"In fact," to use the words of your committee of the former year, "whilst the means of this AFTER-instruction, through the medium of reading and studying religious books, is wanting, the long and much agitated question, of the expediency of educating the lower orders of the people, can never be set at rest. For your committee would plainly and expressly avow their persuasion, that education, unless it be founded upon a knowledge of the Word and Will of God, must be defective, and may be dangerous."

Conclusion.

The Bible Society provides the Bread of Life for all who desire it—the Sunday School Society prepares the youthful mind to digest its important truths—the present Institution follows up the design of these Societies, and endeavours to furnish varied sources of RELIGIOUS improvement and instruction for the population of the land, and especially for the children who are educated in the Schools arising in all directions, and who may well be regarded as the adopted ones of their country. Convinced, as your committee feel, of the indispensable necessity existing for an establishment of this description, they would urge its claims on your attention; trusting that the support which it has hitherto received, may prove but the harbinger of that general support which it solicits from the public at large.

CONTINENT.—Jews' SOCIETY.

Amsterdam.—On account of certain prejudices existing among some of the inhabitants, it has been judged more expedient to establish a *General Tract Society*, than a Society for the Jews expressly, as was contemplated at the time of your committee's last Report. Mr. Thelwall, however, (who, your committee are happy to say, fully justifies the high character with which he entered the service of the Society,) employs himself with great activity in circulating its publications among the numerous Jewish inhabitants of that populous city, and in such other measures for their spiritual improvement as circumstances admit. It is proposed that Mr. Solomon shall spend a couple of months in Amsterdam, on his way to Poland, in order to preach to his countrymen there.

For reasons similar to those just adverted to, it has been judged advisable, for the present, to postpone the establishment of a public Society at *Berlin*. It is thought that more good, under existing circumstances, will be done by the silent diffusion of religious information amongst the Jews, than by efforts of a more public kind.

From Mr. Friedenberg, of Berlin, who, though not now in the immediate service of the Society, is pursuing his studies at that university, with a hope of being ultimately useful to the cause, your committee have received a good deal of interesting information, throwing light on the state and dispositions of the Jews towards Christianity.

In connexion with Berlin, your committee cannot forbear mentioning a circum-

stance communicated to them from thence, calculated at once to excite and to encourage compassionate exertions in behalf of our Jewish brethren:—

A young Polish Jew, destined to be a Rabbi, having repaired to a Protestant university, at a distance from his own country, in search of a more rational religion than that which he learned from the Talmud, became convinced of the truth of Christianity, through the instrumentality of a member of the Society. By a remarkable coincidence, his wife and sister, whom he had left behind him, were about the same period led to the same conviction; and, on being informed of the change that had taken place in his views, they joined him at the place of his studies, where, with his two children, they were all baptized together.

The father of these two Jewesses, who was an opulent Jewish merchant in their native town, on hearing of their apostacy, sent a cousin of theirs, a young Rabbi, with offers of forgiveness and a kind reception, if they would return to his house, and to the faith of their ancestors. Notwithstanding the most pressing solicitations and arguments employed by their relative, both sisters expressed their unalterable determination to adhere to the faith of Christ; and the young Rabbi declared to one of his friends, "that these sisters were wholly unintelligible to him; he had known them in the preceding year, dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion; he saw them now, cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced;" and he added, "that he must fly from them, lest he should also become a Christian."

The sequel of the story will be heard with peculiar interest. The married sister declined returning to her father, on the ground that she could not leave her children, who, through the kindness of friends, were receiving Christian instruction in the city in which they had been baptized. The unmarried sister, not being restrained by any such obligation, obeyed the call of her parent, having first received his solemn promise that she should not be persecuted on account of her religious faith. Notwithstanding this assurance, on her arrival at home, she was unmercifully beat by her father and chief relations, to make her renounce her faith. Being, however, by God's blessing, enabled to withstand their efforts, she was turned out into the streets; and having no refuge, but in the habitation of some poor relations, unable to maintain her, she is now, with the assistance of some Christian friends at a distance, endeavouring to support herself by work. Her example, in a town full of Jews, may be productive of great benefit; and your committee concur in the hope, expressed by the pious author of the above communication, that the conduct of the two sisters, whose sincerity has hitherto stood the test of trial and of observation, will "redound to the honour of our crucified Saviour."

From Berlin your committee will turn your attention for the present to *Leipsic*, where the providence of God has opened to the Society an access to the Jews, which is likely to lead to important results. It having been proposed to a pious young printer, in that city, Mr. Tauchnitz, to circulate the Society's publications amongst the Jews who live there, or who resort to it for the purpose of merchandise, he thus writes to your Foreign Society, under date of March 17, 1820.

"The pleasure I felt on receiving a letter from you, was much increased by the prospect it opened to me, to have a share in a work, which takes so honourable a place among the exertions of our day, to promote the knowledge of the Gospel, and to which you now devote a great part of your time. But, if I may say the truth, our wishes have met one another. For I also have, a long time since, felt a strong desire to avail myself of the good opportunities which our fairs bring in my way, to put the word of everlasting life, in the Hebrew language, into the hands of the great number of Israelites, who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament and other useful works among the Jews; and I request an interest in your prayers, that the Lord may grant me his assistance, in the faithful discharge of the new duties in his service, in which I am ready both to work and to suffer, though not building upon my own, but only upon the strength of the Lord.

"From all the information I have received, I have not the least doubt, that the New Testament will be received by many Jews with great interest; and I shall not avoid coming into contact even with the more learned among them, as some young scholars, wellskilled in the Hebrew language, have promised me their assistance."

Your committee did not delay to transmit to so valuable a correspondent, an ample supply of Hebrew New Testaments and Tracts—and resolved on sending Mr. Smith, who had been spending a year in Berlin as the Society's agent, to assist in cultivating the promising field of labour thus unexpectedly opened to them.

Of the utility of their first efforts in Leipsic, the following extract from a subsequent letter of Mr. Tauchnitz contains evidence which is highly encouraging:—

"On September 18, when the great day of atonement is celebrated, my friends made their first attempt to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander showed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. Like an electrical stroke, the introduction of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about Mr. S., and in their eagerness almost tore the few tracts he had out of his hands. Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception, and in one of them they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts. As the house of my father is situated in that part of the city where, during the fair, the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days I saw, almost before every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read it, or engaged in conversation about that they had heard."

(To be continued.)

GENEVA.—ORDINATION OF GENEVESE MINISTERS.

MESSIEURS EMILE GUERS and JEAN GUILLAUME GONTHIER lately visited London to receive ordination as pastors of a church, which has been founded on Congregational principles at Geneva. They were ordained on the 25th of June, at Rev. John Clayton's Jun. Meeting-house in the Poultry, London. The services were conducted by Mr. Innes, Mr. John Townsend, Dr. John Pye Smith, Dr. Waugh, Mr. George Clayton, Dr. Collyer, and Mr. Hooper.

This separate church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva, but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs, and from profane scoffers in the higher classes; but their prudent and exemplary conduct has raised them higher and higher in the esteem of the better part of their fellow citizens, and liberated them in a great measure from cruel mockeries. While they regard the *choice* of pastors as the imprescriptible right of the people over whom they are to preside, they conceive that the *ordination* of chosen pastors ought, according to the New Testament, to be solemnized by two or more other pastors, with the imposition of hands and prayer. In sending their pastors to England for this purpose, they had also, besides other reasons, the motive of a strong desire to testify their fellowship in faith and order, with the Evangelical Dissenters of this country. These two estimable young ministers had been long known by name and character, to friends of the gospel in London; and the most gratifying testimonies have been borne to them in writing, by some of the ministers most distinguished for learning, piety, and decided attachment to the gospel, in Switzerland and France. They had studied in the College of Geneva, one of them eight years, and the other nine, as the honourable attestations of the Dean and other professors (who in the same do-

cuments lament their separation from the establishment) amply declare; and they were ready to have been admitted to the ministry in that establishment, had not their own conscientious principles prevented.

It may be allowed us to remark, with admiration and gratitude, what a visible, and even surprising progress, the interests of the gospel have made in Geneva within five years. Those of the established pastors in the city and vicinity, who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth, with increasing clearness and energy; and many pleasing proofs of the divine blessing attend their labours; though their preaching in rotation with their anti-evangelical colleagues cannot but be a most discouraging and hurtful circumstance. Happily, however, this painful hindrance does not attach to every one of the faithful and evangelical pastors. Monsieur Malan, who was ejected for his fidelity, from both the church and the college, preaches with great fervour in a chapel which he has erected on his own ground, out of the walls of the city, and which will hold nearly 900 persons; but, since he does not disapprove of the ecclesiastical constitution of his country, as it was established by Calvin and his coadjutors in the republic, he does not regard himself as a separatist. The Congregational Church may, therefore, be regarded as forming a third class, and is properly a dissenting community; but its pastors and members maintain the most affectionate union of heart, and, as far as possible, of co-operation, with the evangelical ministers in the establishment, and with M. Malan, and with their pious friends. Concerning them all, we cordially say—May the Lord increase them a thousand-fold, in numbers, edification, and usefulness! May peace be within their walls, and prosperity within their palaces!

From the Evangelical Magazine for September.

WEST INDIA ISLANDS.—BERMUDA.

Opening a Chapel in the Bermudas, and the merciful preservation of Missionaries.

AN interesting communication from the Rev. H. H. Cross,* dated St. George's, Bermuda, June 20, 1821, to the Rev. John Arundel, Home Secretary to the London Missionary Society, which, while it evinces the gracious interposition of Divine Providence in behalf of his servants, in straits and sufferings, will also, we trust, excite our numerous readers to sympathy and prayer for all Christian Missionaries, while on their perilous and extensive voyages to distant climes.

“I am happy to inform you, my dear brother, that our chapel was opened on the 13th of April, under peculiar circumstances of gratitude and delight towards Him who conducts all things after the counsel of his own will.

“Previous to its opening, my mind was a great deal exercised respecting the service of that important day. I had no brother to whom I could say, ‘Come and help me:’ I stood alone; and my feelings often over-

* Our readers will recollect that Mr. Cross lately visited this city, and left here for England about two months ago.
Ed. C. H.

whelmed me. My fears, however, were very singularly dispersed by our kind and ever gracious God. On Saturday, previous to the 13th, a ship appeared in sight off the Island, hoisting signals of distress : and a report was soon circulated, ' that she was full of passengers, and several Methodist parsons, in a state of starvation, six months from Liverpool, bound to New-York.' I immediately thought on Mr. Ward ; and by referring to the Magazine, found that the time of his sailing from Liverpool to the United States exactly corresponded. I went up the Signal Hill, where all vessels are seen, and looked with an anxious eye towards the ship, hoping and fearing that Mr. Ward might be on board. On my return, however, I found from a friend who had just heard from New-York, that Mr. W. had been there, and was then about to return to England. On Sabbath afternoon, the ship with great difficulty came within anchorage off the Island. Some of my friends went with provisions on board, and found the passengers in great distress, yet filled with consolation, and many of them with ' joy and peace in believing.' As the passengers were no strangers to the language of Canaan, my friends were soon introduced to Mr. Dunbar, a Baptist minister, his wife, and four children ; Mr. Grey, a Presbyterian minister, and his interesting wife, (to us particularly so, because we soon learnt that she had been brought to the saving knowledge of the truth from the circumstances of the voyage,) and Mr. West, a teacher, a very pious young man, and son to Rev. Mr. West, of Dublin. They stated, in brief, the distressing circumstances to my friends, who could not then listen to their ' tale of woe,' before they came for some fresh supplies, (circumstances prevented the Missionaries from landing on the Sabbath, and my duties from seeing them that evening.) It appeared they had been at sea nearly six months ; for four months they had been on the allowance of five potatoes per day, and for three weeks the Missionaries had scarcely a drop of water in their mouths : such were the cries of the many children on board, that they were obliged to deny themselves what they could only obtain from the clouds, to satisfy the thirst of the little ones. They were, however, in good health ; and were constrained to say, though we have had nothing, we have possessed all things.

" The Divine presence had evidently blessed the labours of these devoted servants of Jesus, to the hopeful conversion of several.

" Early on Monday morning, I went off with several of my friends to the ship, and was soon in the midst of this interesting Mission family. I found them perfectly happy, yea, rejoicing in the prospect of meeting some Christian friends in a strange country.

" During their stay with us, we had our new chapel opened. Mr. Dunbar preached in the morning from Gen. xxviii. 17.—and Mr. Grey in the evening, from Zech. xiv. 16, 17, to a very crowded and attentive congregation. The collection amounted to 80 dollars. Our friends remained with us nearly three weeks, and their circumstances and labours made a deep impression on many. One evening, after Mr. D. had delivered an excellent and faithful sermon from Acts vii. 34, the Collector of the Customs went to one of my friends, and begged that his name might be put down for — doubloons 21*l.* 6*s.* 8*d.* currency, for the general catastrophe, which, he observed, has been so gratefully remembered by the stranger this evening. In the morning we waited on him to return our thanks, and to say, that as the government had given orders

that the passengers should all be taken care of, and forwarded to New-York by the first vessel, we begged to decline his kind offer. On stating, however, the great object of Mr. D.'s mission, and showing him his case, which was strongly recommended by most of the ministers in Edinburgh, Glasgow, and Liverpool, and particularly by a written recommendation from Dr. Chalmers, (whom the Collector knows,) he very generously presented Mr. D. with the sum for the object of his mission, adding, "When you arrive at New-Brunswick, show your case to several gentlemen (whose names he gave Mr. D.) and give my respects to them, and tell them to look at your book; and say, I hope to hear from you that they have followed my example. God bless you, and give you success." We obtained also from other friends subscriptions to the amount of forty pound, besides clothing and necessaries for the voyage. Every day rendered them more endearing to the friends of Jesus in this place. Fain could we have said, "abide with us," for there is room; and glad would they have been to say, We will continue with you: but the piercing cry of the red men of the woods, "No white man teach red man," had penetrated their hearts. For these, said they, we have left all; and for these we must leave you. They left us on Good Friday, and we are daily expecting to hear of their arrival.*

UNITED STATES.—CHOCTAW MISSION.

LETTER OF DAVID FOLSOM.

THE following letter was written by a half breed Choctaw, a brother of two youths now in the Foreign Mission School. He is a chief, and much engaged, as the letter shows, for the civilization and evangelization of his countrymen. He never enjoyed any advantages of education, except what were derived from a six months' residence at a school in Tennessee. He would have staid longer, but could not defray the expense. The Choctaw language has always been his vernacular tongue, which, when his small opportunities of learning English are considered, sufficiently accounts for his mistakes in writing our language. We are persuaded our readers will be pleased with the simplicity and sincerity apparent in every part of the letter, and with the importunity which is used in pleading the cause of his people.—*Missionary Herald*.

Choctaw Nation, Pigeon Roost, June 20, 1821.

MY DEAR FRIEND—I thank you for your good admonition, instructing me, that by the blessing of Jesus Christ, we red people might be happy. But, my friend, in what way we poor Choctaws are to find this loving good Saviour who has been so gracious and blessing to our white brethren and sisters? Dear friend, we poor Choctaws must have instructors to lead us in that good path, where we would walk in and find the Saviour. You know we must, or at least we ought, to have more good instructor to talk to us for our good.

* The Society to which they belong was formed in New-Brunswick, British America, by Mr. Dunbar and some Christian friends who had settled there. Shortly after its formation, they deputed Mr. D. to make it known to the friends of Jesus in Scotland, where, through the divine blessing, he became so successful as to send out a young man soon after his arrival; and when cast here, he was bound for New-Brunswick, via New-York, with Mr. G. and Mr. W.

It is true we Choctaws ought to be a thankful, and we are thankful to our heavenly Father, in sending his dear children the Missionaries among us to teach us for our good. And they are, I consider them, as my friends and brothers and sisters, and do love to be in their company, and love to hear them talk about the Saviour.

But I have heard some distressing news from your country. I hear that there is no more money to be given; or the money way has give out, for the cause, and promotion of this good, blessed Saviour, that you have told me of in your letter. And more distressing in my mind is that our dear good friend, Rev. Cyrus Kingsbury, few days since he has left the nation for the Lower Country, for the purpose of collecting money for the Mission among the Choctaws. It is painful to we Choctaws, why this good man cannot be furnished with means to carry on his glorious work, for the cause of that good and precious Saviour, that you told me of him.

Now our friend are gone off from us for a short time to get little money to educate our poor perishing children. The Christian people in your country must not forsaken we poor Choctaws; for my poor nation are in a great distress for lacking of knowledge; and our whole depending is on the Christian benevolence. We want more minister who is well educated to go out among the red people and talk with them, and tell them about the Saviour you mention. And we ought to have two more good female teacher, to instruct our young women.

The school at Elliot on the whole is promising. But those dear people whom you all, good people, have sent here to instruct us and show us, we Choctaws, to how and what way we must do to find this good Saviour, must be supported. But our minister is gone, and we are in the dark—we have no Sabbath, and none instruct us way to heaven; only those dear Missionaries, and the father of all is gone from us.

I do suppose you good people at the north are all very happy indeed. Yes, you have a reason to be thankful and rejoice and be happy. There you are all blessed with the light from above—you have fine churches and cities, and there you are all blessed with the Gospel. But here we poor Indians, in this dark benighted land, are perishing and melting away, because we have not the knowledge you have.

Your good friend Dr. Worcester was with me about fourteen days, and during all this time in low health. I was sorry to see him so feeble; but we could not help this. I endeavour to do all I can to make him comfortable while he was here; and had him in my arms several time, as he was not able to help himself. He was not able to say much. I did wanted to have a long talk with him, but his health was such that he was not able to say much. For the short conversation I had with him, between-times when he was able to sit up, I like him much, and do think him to be a fine man.

Because I consider you to be my true friend, why I have undertake to write a few lines to you. Please to write to me, if it would be convenience for you to do so. If you should have a chance to hear from my brothers at Cornwall, I would like it much to hear from them, and of their improvement.

I am sorry to say to you, that I am not pious man. You will please to pray for me and my nation. From your unworthy red brother,

DAVID FOLSOM.

21st. This morning before I seal this letter, Missionary at Mayhew have send me word, that they have just received a letter from Brainerd, inform them the death of our beloved friend and father to us all, we red people—Dr. Worcester. Our great friend is gone! God of mercy speedily fill his place.

AMERICAN EDUCATION SOCIETY.

THE annual meeting of this important institution was held at the Hall over the Massachusetts Bank, on the third of October, at 11 o'clock, A. M. and opened with prayer by Rev. Dr. Palmer, of Charleston, S. C. The Report of the Treasurer was read and accepted. The amount of receipts for the last year was \$13,108 97. The Officers of the preceding year were rechosen, and Rev. W. Fay, of Charlestown, appointed to fill the vacancy occasioned in the Board of Directors by the death of the Rev. Dr. Worcester. Rev. B. Emerson resigned his seat at the Board, and received a vote of thanks from the Society for his laborious and faithful services. Rev. R. S. Storrs, of Braintree, was chosen in his stead.

At four o'clock, P. M. the Society met by adjournment at Marlboro' Hotel, agreeable to the arrangements of their Committee, where the Report of the Directors was read to a respectable and interested audience by the Rev. B. Emerson. The motion for the acceptance and publication of the Report was made by Samuel Hubbard, Esq. and seconded by Rev. Dr. Palmer. Thanks were moved to the Directors for their great exertions in behalf of the Society, by Rev. B. B. Wisner, and seconded by Rev. W. Jenks. The thanks of the Society to the Auxiliary Societies, Churches and other Associations, were moved by Rev. Dr. Holmes and seconded by Rev. Mr. Storrs. Most of these gentlemen addressed the Society in support of their motions.

At the close of the meeting about \$900 were subscribed to the funds of the Society—of which 800 are annual subscriptions.

AN EXAMPLE WORTHY OF IMITATION.

THE author of the letter, from which the following is an extract, will doubtless excuse its publication, though done without his knowledge or consent; when he recollects the powerful influence of example on human conduct, and the probability that many may be induced to go and do likewise. The letter is addressed to the author of "A Plea for the Theological Seminary at Princeton, N. J." by a distinguished clergyman, resident in one of the Eastern States, immediately after reading the plea:—

EXTRACT.

"I have long felt deeply interested in the prosperity of the Theological School at Princeton—I was a member of the General Assembly, in 1812, when it was located, and shall never forget the interesting discussions of that day, and the solemnity of the hour when the question was finally taken and decided. Although a congregational minister, I received my theological education in the Presbyterian Church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply an indifference to my own denomination, nor to the theological school established in our part of the country. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your seminary, more from the hope that my *example* may induce others to do likewise, than from the expectation that the little it is in my power to

give, consistently with other numerous and pressing calls, will be of essential service to the institution. You will therefore consider me an annual subscriber for one hundred dollars per annum, for ten years. In case of my decease during that period, I will make provision for the payment of the entire sum; and, should that provision, through any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee and order upon my executors for the payment of the sum that may be due, which I have no doubt will be readily admitted. Below, you will find an order for the payment of the first subscription upon a house in New-York."

September 13, 1821.

GREAT OSAGE MISSION.—ARRIVAL OF MISSION.

WE have been politely favoured with a letter from Miss Woolley, of this mission, addressed to her mother in this city, from which we shall make some extracts. The mission arrived safely at their place of destination, on Thursday afternoon, the 2d of August, with flattering prospects of extensive usefulness among the inhabitants of the wilderness. This intelligence will rejoice the hearts of thousands, who have often and anxiously commended this interesting Mission to the protection of God, and the guidance of his Holy Spirit. We should not cease our earnest prayers for them—they have scarcely begun their labour—they have many and great trials to encounter, before they bring to the great Shepherd, those wanderers from his fold.

June 29.—We arrived at the mouth of the Osage river at dusk, and after supper, father Dodge addressed us, and exhorted us to render thanks and praise to our heavenly Father, for his manifold kindness and mercy.

July 1. Sabbath.—We met on the Osage shore for divine worship. Our sanctuary was formed by the God of Nature, both grand and sublime. It was a large rock that shelved over, so that we were sheltered from the rain, as well as shaded from the scorching rays of the sun. I think the place would have well accommodated one thousand people secure from the rain. Here we met with but one solitary family, and the last we expect to see on our way to the Indians. They united with us in public worship. The discourse was founded on Isaiah xxxii. 2: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

July 2. Monday.—Monthly concert of prayer this night. I trust many prayers have been offered up in our behalf. Oh! may the God of all grace pour out a spirit of prayer upon all flesh; yea, may the set time to favour Zion quickly come.

The dear children under my charge, have become doubly dear to me, since the death of their mother; at times I look at them and weep for their loss and mine, in the death of a mother, sister and friend; for our hearts seemed to have been knit together, like the hearts of David and Jonathan—again I look at them and rejoice that the Lord has counted me worthy to watch over them, and listen to their wants.

July 4.—This is the day that gave our nation birth, as it respects temporal slavery. O may the Lord display his healing power, and cause that it may prove a day of sweet release from sin.

July 14.—Shall I complain of the fatigues of a long journey? No: for goodness and mercy have followed me all the way. Yes, we have abundant cause to adore and bless the God of providence.

But a few days ago, the water was falling three or four feet in a day, and we expected soon to be compelled to stop for the season; but our God interposed, and caused the water to rise eight or ten feet, and now we are in hopes we shall arrive at our station soon. But should we be disappointed, I trust it will be for the best; for the Lord's time is always best. Our family enjoy tolerable good health, though many are feeble. I feel that the Lord has not dealt with us according to our iniquities, but in his great mercy and loving kindness, hath he watched over us for good. Dear mother, brothers and sisters, do not think by this that I have passed into heaven, and ceased to sin. O no: I find that there is still in me an evil heart of unbelief, in departing from the living God: therefore, I would say to you, cease not to pray for me, for I am truly needy; I feel that I am liable every hour to fall into

sin. Yet blessed, for ever blessed be His name, that I do at times feel my heart going out after Him, as my only portion for time and eternity.

Alluding to the church in this city, with which she was formerly connected, she inquires—

Oh, how is it with her? Does religion flourish? Are professors engaged? Is the Sabbath school flourishing? Are the Teachers united in pleading with God for his divine blessing to rest upon their labours of love?—My dear sisters, need I say you are highly favoured of the Lord: therefore be entreated to be unremittently engaged in His service, and not to grow weary or faint in the way. I feel that your sphere for usefulness is great, very great—with tears would I exhort you to be found faithful. May the God of all grace clothe us with humility, and grant us living faith in the Son of his love, whereby we may come boldly unto the throne of grace, and obtain mercy, and find grace to help in time of need. Do remember me affectionately to all the scholars. Tell them for me, that they are highly favoured of the Lord; but their day of grace will soon be over, and if their privileges are misimproved, it will be more tolerable for the heathen at the day of judgment, than for them!

The Mission arrived at Chauteau's establishment, on Thursday P. M. 2d. of August; here for the first time, we beheld Osage Indians. We were politely received by Wag-ton-e-gah, a warrior of distinction, who had been left there, to give information to his nation of our arrival. When three of the brethren who were forward, went up to the Indian huts, this warrior marched out from his cabin, with an air that would not have disgraced royalty itself, took the Missionaries by the hand, and bid them welcome. After motioning to have them walk about, and view the cabins, &c. he walked down to the river, and there waited the arrival of our boats. On our boats heaving to, the warrior welcomed the remainder of our family. At this place are many Osage Indians; their appearance is most interesting. Their cleanliness much surprised us. Notwithstanding some of the children, who were large enough to attend school, were naked, yet we could not but love them.

Some of the children were neatly dressed. We pushed up the river about one mile, and Wag-ton-e-gah accompanied us, took a seat at our table, and conducted with great propriety. During *Friday*, we rested, while the brethren spied out the land. *Saturday*, pushed up the river until the shoals stopped us. *Monday*, the brethren took a further view of the land. They found a site about four miles by land, and eight or ten by water from the boats, which pleased them. Indeed some of the brethren think they have not beheld a spot since they left New-York, that pleased them as well. Some have commenced carrying goods up in the skiffs, others are engaged in erecting a store-house, and brothers Newton and Bright, have gone to the Missouri river, for horses, cows, oxen, &c. We are within *eighty* miles of Fort Osage. All letters for us, should in future be directed "*Fort Osage Post-Office*," with which we shall have communication monthly. The Osage chiefs and warriors have not returned from their summer's hunt. We expect their return soon, and a council will be immediately held.

Our health is good, and our prospects flattering. One Indian said "he had two children, he would send them to school, and when they became white men, he would come and live with us, and be white man too." A chief was asked a few days since, by a white man who happened accidentally at the boats "why there was so much rain this year?" He replied, that it "was on account of the Missionaries; they wanted water to come up with their boats, they pray unto the Great Spirit, and he send the rain. Mr. Chauteau, when he want to come up with boats, never get them up, there no water."

We propose settling on the Menedisime river, the principal branch of the Osage.

BALTIMORE.—RELIGIOUS TRACT SOCIETY.

ON Monday evening, June 11th, 1821, this Society celebrated its fifth anniversary in the first Presbyterian Church, in Baltimore. The Rev. John P. K. Henshaw, Rector of St. Peter's Church, (President of the Society,) opened the meeting with prayer; and after he had stated the object of the meeting, the Rev. William Nevins, Pastor of the first Presbyterian Church, read the Report. Addresses in support of the

object of the Society were delivered by Rev. W. W. Hall, and the Rev. J. M. Duncan, and the meeting was closed with prayer by Mr. Duncan.

From the Report we learn, that at the commencement of the year the Society had on hand 40,000 Tracts. Since that time they have printed 45,000 Tracts, and 2000 copies of their Annual Report and Appendix. During the past year they have sold and distributed gratuitously 31,958 Tracts; leaving 55,042 on hand.

The whole number of Tracts published by this Society since its formation is *one hundred and twenty-three thousand four hundred and ninety-eight*.

The Board of Managers, composed of different denominations of Christians, appear to be harmoniously and actively engaged in promoting the important objects of the institution, and the appeal they make to their fellow citizens in its behalf, may most aptly be addressed to the citizens of New-York. It follows :

In a large and populous city like this, one should suppose there would be numbers inclined to support a society of such approved utility as the one we are now advocating; and yet it is a fact, that many, very many otherwise well disposed christians, belonging to various denominations, have not yet come forward to bid us God speed, and to assist us in this work of love. And why this indifference, this backwardness, this inactivity? Do we exhibit any sectarian prejudice? Do we seek to promote any separate interest? Do we endeavour to accomplish any private views? If this were the case, then indeed we would deserve to be treated with neglect, to be called dishonest, and to be left to steer our own course. But what are the principles of this society? Its constitution embraces christians of every denomination. Our invitation is, come, all ye that love the Lord Jesus, come, join, and help us to enlarge his kingdom! See the many ignorant around us, unacquainted with their duty, regardless of the means to make themselves better informed, and altogether unconcerned for the awful consequences that await them. Observe the number of profane and intemperate mortals, blaspheming their Creator and Redeemer, drowning their senses by an incessant application of the inebriating cup, and hurrying their souls to the gulf of eternal perdition. Behold multitudes neglecting the ordinances of religion, seldom or never looking into the word of life, profaning the Sabbath of the Lord, and scarcely ever attending to the preaching of the gospel. Come, and help us to reclaim these poor, deluded, depraved, perishing sinners. Come, and help us, by adding the small yearly contribution we ask. Come, and unite your exertions to ours, that our sphere of usefulness may be extended. By increasing the number and variety of our little messengers, which are sent forth in the form of tracts, and by extending the limits, and increasing the force of our labours, the good that, by the Divine blessing, may be done is incalculable. We shall—and how many instances of the kind might be related—we shall become the means of instructing the ignorant, who have refused every other mode of instruction; of causing those to praise God, who before were accustomed to profane his most holy name; of leading others from habits of intemperance to habits of sobriety; of persuading many to respect the Sabbath of the Lord, and to keep it holy—to frequent the house of God, instead of spending their time in houses of dissipation. All this may be done, by contributing but very little of your earthly portion, by lending but a small part of your time, by your fervent prayer for the Divine blessing. And can you withhold that which you so easily may spare, from Him, who became poor that he might make you rich? Can you refuse to spend a little of your time, to promote His cause, who spent his life in labour and sorrow, to procure for you never ending felicity? Can you, O say, can you close your heart, and withhold your assistance in leading those to the Saviour, who are going astray in the way to unutterable misery? Can you stand back, and say, the pressure of the times is too great? Will you not rather make a small sacrifice to Him, who shed his heart's blood on Calvary's hill, to wash out the sentence of your eternal condemnation, and to make you sons and daughters of God, and heirs of glory? If there be any love to God, any zeal for his glory, any affection to the Redeemer, any charity to our fellow men, let us put forth our endeavours, and work the works of Him who sent us while it is day, ever remembering that the night cometh, in which no man can work.

PRESBYTERY OF NEW-YORK.

THE Presbytery of New-York opened its Session in the Church under the pastoral care of the Rev. E. W. Baldwin, in Willet-street, on Monday evening the 8th instant. Sermon by the Rev. Moderator, Samuel H. Cox.

On Wednesday evening the Presbytery met in the Church in Spring-street, under the pastoral care of the Rev. Mr. Cox, when Mr. Daniel Waterbury, a licentiate of this Presbytery, was ordained to the work of an Evangelist in the Gospel Ministry. Introductory prayer by the Rev. William Patton. The Rev. Dr. Spring preached an appropriate Sermon from 1 Pet. i. 12—"Which things the angels desire to look into." The charge was delivered by the Rev. Dr. Romeyn, who, after the laying on of hands of the Presbytery, made the concluding prayer. Mr. Waterbury has received a commission from the "Young Men's Missionary Society" of this city, to perform Missionary labours in Delaware county, in this state.

During the session, the Rev. Mr. Frey, with the church and congregation under his pastoral care, in Vandewater-street, were admitted into the Presbytery.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

A special General Convention of the Protestant Episcopal Church in the United States of America has been called, to meet at Philadelphia on the last Tuesday in this month, (the 30th.) The object of this meeting is to take into consideration the expediency of removing the General Theological Seminary from New-Haven, (Conn.) to this state, in order to receive the residuary legacy left by the late JACOB SHERRED, Esq.

ANNUAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW-YORK.

THE Convention was opened on Tuesday morning last in Trinity Church, in this city. Divine service was celebrated by the Rev. L. M. Smith. The sermon was preached by the Rev. Henry U. Onderdonk, M. D. Rector of St. Ann's, Brooklyn, from Isaiah v. 21.—"Wo unto them that are wise in their own eyes and prudent in their own sight."

The Holy Communion was then administered by the Right Rev. Bishop Hobart.

At 2 o'clock the Convention organized. The Rev. Benjamin T. Onderdonk was appointed Secretary, and they proceeded to business.

In the evening a sermon was preached by the Rev. Orrin Clark, of Geneva, from Rev. xiv. 6, and a collection taken up in aid of the Mission Fund.

On Wednesday, after divine service, the bishop read his annual address, and the trustees of the "Protestant Episcopal Theological Education Society" of this state presented their first annual report. From this report we learn that the Society have established two theological schools, one in this city and the other at Geneva, in the western part of this state.

In the former, Bishop Hobart, Mr. Clement C. Moore, Mr. Gulian C. Verplanck, Rev. B. T. Onderdonk, have been appointed professors, and the Rev. H. J. Feltus, librarian; in the former the Rev. Dr. M'Donald, the Rev. John Read, and the Rev. Orrin Clark, have been appointed professors. The interior school has ten students, and the city school has eight.

We have neither time nor room to notice, at present, the other parts of the report, but we cannot forbear remarking the apparent confidence with which the trustees have *appropriated* the residuary legacy of the late Mr. Sherred to the establishment of several professorships. This legacy is still in the hands of the executors, where it will probably remain until the question shall be determined, whether the *general* or a *local* school have the right to it.

For the Christian Herald.

AN EVENING HYMN.

SAVIOUR, with thee I love to dwell,
 In orient vales, on Calv'ry's steeps,
 Where broken rocks thy sorrows tell,
 Where fond remembrance freely weeps.
 My heart would hear thy gentle call,
 When forth I stray at evening hour,
 O'er fields, by some lone waterfall,
 That softly laves the woodland flow'r.
 Oh, let me then enrol thy name
 In ev'ry flow'r around my feet,
 And muse on Him, who wrought its frame,
 And touch'd its leaves with hues so sweet.
 Or, gazing on the evening sky,
 Its richly woven wreaths of gold
 Have charm'd away my roving eye,
 To that secluded, lovely fold,
 Where all thy ransom'd flock, at last,
 Shall range in trackless fields of light,
 And, death's dark shade for ever past,
 Eternal morn succeeds the night.
 In that dear fold my soul would rest,
 Yet all its pow'rs would active be,
 As when a harp, with vigour press'd,
 Pours forth its softest melody :
 Where moves the star, to blend its beam
 With the rich flush of evening tide—
 And deck the clouds, which radiant seem,
 As robes by angels cast aside.

Snow-Hill, Md.

B.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE CONVERSION OF SEAMEN WILL ENLARGE THE PRAISES OF ZION.

ADDRESS TO SEAMEN*.

YOU have doubtless perceived, that the profession which you have chosen is essentially connected with the interests of commerce, and the kingdom of heaven. You have special reasons for gratitude, that your vocation is sanctioned by heaven, and is destined, in the providence of God, to become a distinguished medium of conveying the rich blessings of the gospel to the numerous nations of the earth.

But while you count your high privileges, you must not forget the numerous dangers that may attend your course.

While engaged in foreign trade, you may pass through all the varieties of climate, and be exposed to all the changes of weather. Exposures, fatigues, watchings, and fastings, may engender fatal diseases, and carry you to an early grave; or they may bring on the premature decrepitude of old age. When in port you may be surrounded with the pestilence that walketh in darkness, or by the destruction that wasteth at noon day. Not only is your health in danger, but your faith may be shaken and your morals corrupted. By witnessing the divisions and corruptions of Christianity, and the varieties of her dress in different countries; by beholding a still greater diversity in the idols, and in the senseless and polluting worship of Pagans, you may become as indifferent as Gallio, or even be tempted to explode revelation and every form of religion, as the offspring of delusion. How vastly important, that your hearts should be established with grace, and that your opinions be settled in the truth, and sustained by familiar and irrefragable arguments. The luxuries, the popular vices, and the ease of secret indulgence, in great commercial cities, all combined, form a temptation by which many have been cast down, yea, by which many strong men have been slain. "Set your feet on shore therefore with the most deliberate and devout resolution to shun the spot of sin and of temptation; to flee from the very appearance of evil, to deny yourselves and take up your cross; in a word, to curb those lusts, which drown men in destruction and perdition, and to keep yourselves unspotted from the world."†

Few men fill places of so much trust as yourselves. Are you the owner of both ship and cargo, then through the want of skill or judgment, or in consequence of a little inattention, all may be lost, and your family reduced to poverty and sorrow! Are you employed in the service of

* In order to give the concluding part of Mr. Chapin's Sermon to Seamen entire, we present it in the form of an address, as our limits in this number will preclude any remarks of our own. See p. 281-285 of No. IX. † Abbot's Sermons.

others, their property to a vast amount is intrusted to your fidelity. How responsible this commitment ! The ship owner, the merchant, the consignee, the reputation of yourself and connexions, and the morals and lives of your men, are all involved in your integrity !

The ease with which property may be embezzled, or clearances destroyed, and forged, makes it of the highest moment that ship commanders possess that unbending honesty, which the richest temptations can never bribe. This truth, I trust, has been strongly felt. As a body of professional men you have never been reproached with a proneness to betray the confidence of your employers.

You, my respected hearers, have long been viewed as a valuable portion of the civil community. Your calling holds a distinguished rank in the pursuits of time. Respect then yourselves as citizens and as seamen, and stand aloof from every thing that may stain your character. But, sirs, do you realize, that men of your profession are yet to be elevated to far higher and nobler stations, and are to perform services, which will enrich the kingdom of heaven to the latest moment of time, and in every point of eternity ? They are to become the carriers of God's word and people, and to be helpers in diffusing the light of revelation through all the kingdoms of men.

Permit me then to press the question upon your own consciences ; are you now prepared by the mercy of Christ to enter on this glorious work ? For your highest welfare and usefulness, the church of God take a lively interest, and for your salvation they continue their daily prayers. You have seen the weighty reasons to desire your conversion, independent of your own personal happiness. But wave, for the present, all these considerations, and confine your thoughts to your own independent good. You, like all other men, are involved in the guilt and misery of the fall. Have you ever been convinced by the Spirit of God, that you are poor sinners ? Have you learned the motives by which you have been governed, and have you been slain by the sword of the law, as was the great apostle of the Gentiles ? Can you look back to some season of distressing conviction of sin, and to the period of your joyful deliverance and espousals to Christ ?

You, more than most men, need the supports and consolations of religion. Your vocation requires you to spend much of your time on the bosom of the deep, far removed from domestic endearments, and from the privileges and assemblies of the house of God. Here, without grace, you are in constant peril of being lost for ever. Waters in the bilge, admitted through a worm hole gnawed in the forest centuries ago, may breed a pestilence, that may sweep you and all your comrades to a watery grave. A starting plank, or a hidden rock, or shoal, or some sudden flaw, or tempest, may sink you to the bottom. If you are in a state of impenitency your immortal interest is in continual jeopardy. Your souls are embarked, which, if lost, no price can redeem. Of what infinite moment, that they should be prepared by the grace of God, to meet death, however suddenly, and in whatever terrific forms it may come.

While far off on the sea, you may learn much of Jehovah. There you behold the works of the Lord, and his wonders in the deep. There you behold the wonders of his goodness in making the ocean a mean both of separation and union among all the nations of the earth, and in turning it into a great store-house of provision for the support of man. There you behold the wonders of his power in keeping it within its an-

cient boundaries. Sometimes the proud waves will come in with their high and foaming tops, as if resolved to break away the mounds, which have so long confined them; but they dash against the shore, spend all their fury, and then hasten back, as if ashamed of their defeat. There you behold the wonders of his wisdom. This mighty collection of water is deeply impregnated with salt, and for nearly six thousand years, without one moment's pause, it has been ebbing and flowing, rocking about, and laving its immoveable banks, and all this to keep it sweet and pure. There you behold the wonders of his greatness, and the tokens of his wrath. Sometimes the blue surface around seamen is smooth, presenting one vast sheet of unruffled waters, spread out like a molten looking-glass, to reflect the face of heaven. All is stillness and awful majesty. But soon the scene is changed. The clouds begin to gather—look black and furious, full of tumult, as if preparing to discharge their angry contents—winds begin to howl—blow a gale, and soon a tempest, piling the ocean into rolling mountains—the heavens blaze,—thunders roar, as if the whole artillery of the storm were opened, to play upon their trembling bark—now “they mount up to the heavens, and go down again to the depths; their souls are melted, because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven.” O, how hard must be the heart, how stiff the iron sinew of the neck, to refuse to bow down before such displays of the power and the mercy of God! He holds the winds in his fist, and smites through the proud waves of the sea. Heaven is his throne, earth is his footstool; clouds are his chariots, lightnings are but the “shining of his glittering spear,” and the voice of thunder “is the voice of his tabernacle.”

Masters and seamen, as you are about to leave us for the season, I trust we shall follow you in our thoughts and prayers. May winds and waves, and every circumstance, conspire to render your respective voyages pleasant and prosperous. Like Zebulun, may you rejoice in your going out, and suck of the abundance of the seas, and of treasures hid in the sand. You will leave behind you anxious companions, parents and connexions, who, when tempests blow, will heave many a sigh to heaven for fear that you are sunk. Who of you will be permitted to return, is known only to that Being, who holds in his hands the destinies of all flesh.

“Many go out and ne'er return,
But leave their families to mourn
The sad irreparable blow,
Hasty, and vast, and awful too.”

No year rolls round without consigning many of your companions in danger to the world unknown. Some fall victims to disease—some are washed overboard—some fall from aloft, and are dashed in pieces—some are wrecked on desolate shores, and are lost at once, or perish under an assemblage of inexpressible miseries. Ah! how many parents, widows, and fatherless children in this vicinity, and elsewhere, are now filled with sorrow of heart at the remembrance, that in such ways and sufferings they have lost a son, a husband, a father? How solemnly have you felt while attending sea funerals, when you have sewed up a

winding sheet around some cold corpse of clay, and with silence and tears slid him down the side of the ship, to sink out of your sight, to rise no more, till the last trump of God shall summons the sea to give up its dead! O, my fellow mortals, are you prepared to die? Do you realize the miseries of an unconverted state, and the amazement of the graceless sinner, who dies in the anguish of despair? If he look back while on his dying bed, he sees that he has wasted his day of grace—slighted the calls of mercy—profaned the holy Sabbath—neglected the word and house of God—disregarded the counsels of wisdom, and outbraved the judgments and threatenings of heaven. Within he is tortured with the stings and remorse of an upbraiding conscience. He looks forward to the judgment seat, and expects soon to be called into the presence of that holy God, whom he has disobeyed, and from whose presence he must be driven away to lie down in endless sorrow. How often do such thoughts overwhelm and distract the sinner, when summoned away by the king of terrors?

That such may not be the melancholy close of your life, be entreated to think on your ways, and flee to Christ, the only refuge. What is your present character and condition? Have you been launched from the stocks of nature into the ocean of grace? Have you on board all things requisite for your passage to eternity? Where is your pilot? Has the image of Christ been formed in your heart, the hope of glory? Does he rule in your life? When your ship is tossed with the waves, does Jesus come to you in the watches of the night, walking upon the sea, and saying to you, "be of good cheer; it is I; be not afraid?" Are you furnished with chart and compass? Is the Bible your support and guide? Is it by this book "you ascertain your position, your course and your bearings?" Are you supplied with ship stores to last the voyage? Are the rich promises of God hid in your hearts, and by an act of faith are they changed into the food and strength of your souls? Do you often try the pump? or prayerfully perform the duty of self-examination, to learn the soundness of your hope. When you make a harbour, and enjoy temporary rest and peace from the storms of life, do you preserve an anchor watch, lest you be assaulted and robbed by enemies, or drift from your ground, and be carried away by the current of sin to be wrecked on rocks or quicksands? Do you often try the lead, and heave the log to know your bottom, and the rate you run? If so, happy men, happy mariners, heave up, spread all your sails, and the winds of mercy will soon waft you into the port of eternal rest.

PORT OF LONDON SOCIETY

FOR PROMOTING THE RELIGIOUS INSTRUCTION OF SEAMEN.

Summary of the third Annual Report, May, 1821.

THE cheering month which calls together the friends of "the Port of London Society," has, of *late years*, become, to the church of God, a deeply interesting and important one, and pregnant with events, compared with which, the revolution of empires, the councils of kings, and the debates of senates, are trifling and unimportant.

This, as if by common consent, is the favoured period which has been fixed upon for celebrating the triumphs of those institutions which adorn our native land; and hence, to this far-famed metropolis, the angels of the churches, and the friends of the Redeemer, from different and distant places, are attracted; and here is concen-

trated, as in a focus, no small *portion* of the talent, the zeal, the charity, the wisdom, and the *mighty* influence of the christian world.

Not only, therefore, in reference to this vernal season of the year, but also to the moral scenery, all lovely and enchanting as it is, which opens to our view, may we exclaim: "The winter is over, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Those chords are now about to be struck which shall vibrate to the extremity of the habitable world!

Those holy men are now assembled, who have solemnly pledged themselves not to stay their hand, until they have carried the Banners of the Cross "victorious round the globe!!!"

While we survey this noble army of the living God, pressing with holy and impassioned ardour and enjoyment from one assembly to another in quick succession, can we forbear inquiring: "Who is this that looketh forth, fair as the sun, clear as the moon, and terrible as an army with banners?"

The world has surely not witnessed a scene so commanding and delightful, since the days "when the tribes went up, the tribes of the Lord to worship before him in the holy mount at Jerusalem!!!"

Among these noble and godlike institutions, the Society, whose anniversary we now commemorate, ranks not the lowest in the scale of importance; and the Committee cannot forbear offering you their warmest congratulations on the return of this annual solemnity, and calling upon you to unite with them in thankfulness to God, for the benediction which has hitherto rested on the Society, and for the encouraging prospects with which it is surrounded.

It is true, indeed, that benevolent exertions arising merely from human passions, are oftentimes transient and unavailing; but those efforts which originate in the design of Providence—which are suggested by the Spirit of God, must assuredly prove permanent and successful; and such the Committee firmly believe will be the result of exertions made by the Port of London Society, in behalf of the religious welfare of seamen.

On former occasions the Committee have had the happiness to announce the liberality of many corporate bodies, as well as of individuals, and the spirit of generosity has not decreased within that year, the labours and success of which this Report is designed to concentrate. To particularize every source of this encouragement, would be incompatible with that brevity which the present circumstances demand. In the month of October last an intimation was given, that his Excellency Baron de Just, Ambassador from His Majesty, the King of Saxony, had a communication to present to the Committee of the Port of London Society. It was considered due to the representative of that excellent monarch, to receive him in a respectful manner, at the Floating Chapel. On the 6th of November, His Excellency the Baron, accompanied by Rudolf Ackermann, Esq. met the Committee at the Chapel, and having seen the accommodations for the worship of God, (which afforded him the highest satisfaction,) he presented a letter, expressive of his King's interest in the welfare of seamen, and containing a grateful recognition of services rendered by this country to Germany, when desolated by war. Addressing the Treasurer of this Society, his Excellency thus expressed himself:—

"Sir, I have it in command, from his Majesty the King of Saxony, to subscribe, in my name, the sum of £25, to your Floating Chapel for Seamen.

"Although my court feel particularly interested in all that promotes the national institutions of this country, I am authorized to inform you, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh in their recollection."

Mr. Ackermann, at the same time, presented a donation of one hundred Saxon thallars,* from the Burgo Master and Magistrates of Leipzig; and fifty Saxon thallars from Messrs. Frege and Co. of Leipzig; and has since informed the Committee, that the sermon preached at the last anniversary, by the Rev. J. A. James, and subsequently published, has been translated into German, at Leipzig, exclusively in aid of this Society. Beyond the advantage immediately resulting from these foreign contributions, this meeting cannot but participate with the Committee, in rejoicing, that an interest in behalf of seaman has been created in one portion of the Continent, and will unite in humble prayer to God, that it might be diffused not only over the whole of Continental Europe, but throughout the civilized world.

A lively interest has been manifested by the excellent clergyman of the Swedish Church, the Rev. J. P. Wählin, and after having repeatedly united in worship with

* The Saxon Thaller is about three shillings.

the crews of numerous vessels at the Chapel, he kindly offered his church for sermons in behalf of the Society's funds.

The truly pious and exemplary Rector of a provincial parish transmitted to the Committee a donation, in a letter so encouraging and animating, that the Committee cannot forego the pleasure of making a quotation from it. "It is so obvious," says he, "as to be the common topic of observation, that God is now in a very decisive manner hastening the promised time, when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. And that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to bless God if we have lived to see such a time, and more especially, if he has given us grace to take an interest in any institution established for promoting the Gospel at home or abroad. I have noticed in the public papers the institution which you so zealously support, in favour of a class of men, reprobate almost to a proverb, and who, till of later years, might truly say, no one cared for our souls. I trust, that numbers of these ignorant creatures will have cause to bless God for the Port of London Society, and the Bible Society. I enclose a one pound note, of which I beg your acceptance, as my mite towards the Society, and I regret that I have not a larger donation to transmit, but upon the principle that every little helps I hope it will be acceptable."

Another correspondent says, "It gives me much pleasure to perceive that your diligent exertions have been attended with so much success; and I hope the time is not far distant when, not only every ship from the port of London, but every ship which sails from the ports of the British Islands, and from those of the extended empire of this favoured country, when they shall meet each other on the great and wide sea, will thus salute, in good old scripture phrase, 'The Lord be with you!' 'The Lord bless you.' How delightful would it be to see every ship a Bethel, or house of God; and their crews devoting the Sabbath, as far as the necessary business of the ship would permit, to the service of God. The time will no doubt come; for it will certainly come to pass, as declared in Holy Writ, that all mankind will be converted to God. You speak of deficiency in the society's funds; but be not discouraged, use your best exertions as you have done, and leave the issue to the Most High."

It had long been desired to carry the knowledge of the Society's proceedings into the western part of the metropolis, and, on the 13th of February last, a public meeting was convened at Freemason's Hall, at which the Right Hon. J. C. Villiers, M. P. very kindly presided. Nothing could be more satisfactory to the friends of seamen than the result of that meeting. The claims of seamen to religious instruction were advocated with great energy, and in a truly evangelical spirit, not only by the liberal and beneficent chairman, Mr. Villiers, but by others, whose lives are consecrated to the service of their country, in the senate, and in the church of Christ;—men, who, though conscientiously differing from each other, on non-essential points in religion, nobly unite their energies to promote the best, the eternal welfare of their fellow men. Whilst the liberal contributions of others entitle them to the grateful recognition of this assembly, it is impossible, at this moment, to pass over the generosity of the chairman on that occasion, who, besides repeating his donation of ten guineas, became an annual subscriber of two guineas.

Within the past year, great and successful exertions have been made in different ports of our own country, to further the objects contemplated by the Port of London Society; and in exciting to these exertions, no small tribute of praise is due to the zealous and persevering labours of the Bethel Union Society. Within our own vicinity, as at Poplar, Greenwich, Woolwich, and Gravesend, local societies have been formed; and from amongst the more distant ports, Liverpool, Hull, Bristol, Shields, and Leith, may be distinguished.

The intelligence of our proceedings in England, was not heard in our interesting sister country, Ireland, with indifference. About the middle of last year, a zealous promoter of religious societies in Dublin availed himself of an occasional visit to this metropolis, to attend public worship at the Floating Chapel one Sabbath morning, where he was not only gratified by the appearance of a numerous congregation of mariners, but obtained much information respecting the Society's plans and prospects. He informed the managers, that some personages of considerable naval rank were likely to bring the subject under the more direct cognizance of his native land, and since that period much laudable feeling has been awakened there towards seamen.

There has also been observed, within the last year, a greatly extending desire amongst the masters of ships, to assemble their crews for divine worship, when at sea; and consequently, more numerous applications have been made for the "Seaman's Devotional Assistant," than at any former period.—(*To be continued.*)

THE CORNER STONE OF ANOTHER CHURCH.

In pursuing our editorial labours, we meet with few things more cheering than the accession of a new church, and a new labourer in the interesting field which constantly lies open to our view in this great metropolis. The acknowledgments of a christian public are due to the persons, who, under the blessing of God, are the honoured instruments of thus establishing a christian colony amidst the rude materials of our own suburbs, and causing the voice of psalms and prayer to be heard in our families, and wickedness and vice to be banished from our streets.

On the first Sabbath in March, 1820, the Rev. William Patton commenced preaching in the school-room, No. 136 Mulberry-street, when there were not more than ten persons present. The next Sabbath there was a small increase; as he proceeded in his labours, the audience gradually enlarged. Two services were held on the Sabbath and one in the week, until about the first of October, when three services were held on the Sabbath, and two during the week, and a Bible class was formed. About this time it pleased the Lord to give some evidence that he ordered the work, by bringing under deep conviction ten or twelve, who afterwards obtained hopes, some of whom are now members of the church, which was formed on the 8th of January, 1821, then consisting of *four* members. Each communion has given to the bosom of this infant church a few members received from the world; so that on the 19th of August last it consisted of *forty-one* members—sixteen of whom were received from other churches, and twenty-five upon the profession of their faith. The work of grace appears still to be going on—new convictions frequently occur, and a very impressive solemnity is manifest in the meetings for worship.

We understand much of the success is evidently owing, under the gracious influence of the Holy Spirit, to visiting families—meetings in the houses of the people, and to the meetings for inquiry, which have been held weekly.

On Wednesday, the 19th of September, a large and respectable assembly met in the school-room in Mulberry-street, and the exercises were commenced by singing, and prayer by the Rev. Mr. Cox. The Rev. Dr. Spring preached an appropriate sermon from Ezekiel xlviii. 35—“And the name of the city from that day shall be **THE LORD IS THERE.**” The Rev. Mr. Baldwin engaged in prayer, and the congregation moved in procession to the site of the church to be erected in Broome-street, where the corner stone was laid, and an address delivered by the Rev. W. Patton. The concluding prayer was offered by Dr. Spring, and the benediction was pronounced by Mr. Patton.

We did intend to say a few words to urge the claims of this infant church upon the christian public; but they will not require any argument when we tell them the worthy pastor has spent his time and his property in bringing forth this germ of moral renovation in the midst of our domestic heathen, and unless they will sustain it with their substance and their prayers, it must droop and die, and bring a reproach upon those who have received Christ and enjoy a profusion of the silver and the gold, which are His.

SYNOD OF NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey was opened at Newark, N. J., on Tuesday, the 16th inst. with a sermon by the Rev. Moderator of the last Synod, Isaac Van Doren, of Hudson Presbytery, from 1. Tim. iii. 2—"A Bishop then must be blameless."

On Wednesday the Synod was principally occupied in receiving the reports of the several Presbyteries, and the accounts of the state of religion in the congregations within their bounds.

In the evening the sermon in behalf of the AFRICAN SCHOOL was preached by the Rev. J. S. C. F. Frey, of the Presbytery of New-York, from Gen. xxii. 18—"And in thy seed shall all the nations of the earth be blessed." We lament that the poor Africans were again, by some uncommon fatality which attends their cause, left to an advocate, prepared at two or three hours' notice. The sermons, last year and this, were highly creditable to the persons who were willing to trust their reputation to an extempore effort; but their success should be no excuse for the neglect of those whose duty it may be to prepare this annual "plea for Africa."

The *Narrative*, prepared from the accounts of the state of religion in the respective Presbyteries, was read at the Synodical Prayer Meeting, on Thursday evening. This narrative will, we trust, be confided to a committee of publication, which shall not be quite so evanescent as that appointed last year, and that it will not have to be hunted for in vain at the next annual meeting of Synod.

The Synod adjourned on Friday morning, to meet next year in the Presbyterian Church in Vandewater-street, New-York.

DONATIONS.

The Treasurer of the Marine Bible Society acknowledges the receipt of the following sums since August last.

<i>Life Subscribers.</i> —Capt. S. B. Whitlock,	\$10 00
Chas. Little, by the donation of his father, J. Little, Esq.	10 00
<i>Donations and Collections.</i> —Sundries, per Captain G. Thomas,	3 75
"A seaman's mother," by Rev. Mr. Nott.	5 00
Cash from a collection box on board the Liverpool ship Amity, Capt. Maxwell, one voyage,	13 00
Ditto on board brig S. Carolina, Capt. Steel,	1 36
Sundries pr. Capt. Prince,	1 00
<i>October 3d, 1821.</i>	<hr/> \$44 11

TO READERS AND CORRESPONDENTS.

"LACOMER" is received. His communication is interesting, and its publication might be useful, but we cannot insert it without having the real name of its author left at the office, or unless we know some of the parties. We would here take occasion to observe, that we cannot publish *any* communication purporting to be a statement of facts, in a matter so important as the conversion of an opposer of the religion of Jesus Christ, without *some* evidence of its truth.

The proceedings of the Quarterly Meeting of the Sunday School Union are deferred for want of room.